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186 The Russian occupation receives no popular support from the masses. Of racial Lithuanians, only a 668 few hardened communists and several thousand released criminals turned collaborators.

There is a definite trend to exclude even Lithuanian communists. In all of the periodic purges, it is the Lithuanian communists who suffer disgrace, expulsion and exile, while Russian embezzlers retain their posts. An "Anti-Cominform" morale is pronounced among the Lithuanian members of the LKP/b. Party and non-Party Lithuanians are still found in the less important "high offices." However, not a single Lithuanian holds an administrative post in any office connected with the military effort. This trend is pronounced even in the distribution of "ministerial" titles.

655 All communications—railroads, waterways, ports, post offices, telegraph, radio, telephone, aviation and highways—are under a centralized "All-Union" control: there are no "ministries" for any communications. A few Lithuanians are still encountered among the MVD railroad guard personnel but their number constantly dwindles.

486 Travel inside Lithuania to a distance of 200 km. is not obstructed, with the exception of the "prohibited zones" along the Polish frontier and the seacoast, where special permits from the MVD are required. Otherwise, traveling permits are issued by employing offices. Of course, every traveler must submit to numerous checkings of the papers by armed patrols.

There is no frontier with East Prussia and Latvia, and the same general travel rules apply to journeys to Latvia and East Prussia. Nevertheless, it is deemed safer to procure a *"komandirovka"* (dispatch orders) even if the destination be less than 200 km.—a "detour" to Siberia must never be overlooked. The Latvian frontier is crossed mostly for black marketing. It is possible to go to Byelorussia and into the interior of Russia with a permit issued by a local MVD or Executive Committee. *"Komandirovka"* is required for travel by air.

[191] Transportation tickets, birth, death and other records are printed in Russian and "local" languages. Nevertheless, it is not a rare phenomenon to hear in response to an inquiry in Lithuanian: *"Neponimayu etovo sobachevo yazika"* (I do not understand this canine language).

Mobilization and Demobilization

727 Of the so-called "Lithuanian Units," only one survives—the 16th Infantry Division stationed in Vilnius. The enlisted and non-commissioned officers personnel is roughly 80% Lithuanian, but the officer cadres are predominantly Russian on all levels. Orders are given in Russian. Colonel Motieka is the Divisional Commander, and political "General" Macijauskas is Deputy Commanding Officer. All other mobilized Lithu-
701 anians are dispersed throughout Russian units.

During the war, men of the classes of (birth) 1895 through 1926 were drafted. After the cessation of hostilities in Germany, a few men were demobilized, others were assigned to various Labor Battalions and moved to Russia. Those serving in MVD units were retained in the service. Men born prior to 1923 were demobilized from strictly military units of the Soviet Army.

5:Masiliūnas G-4, 5 (no date)1939 RB5 Lithuanians RB5

First Law

671 872 875 The first law on elementary education was passed in 1922 making the Lithuanian primary school of four grades and requiring all children of both sexes between the ages of 7 and 13 to attend it. The general administrative organization was based on the principle of decentralization which granted wide powers to the local authorities and to the children's parents. However, this experience soon showed that under such a system the qualifications of the [647] teachers left much to be desired. For this reason the law of 1922 was amended in 1925 and the appointment of teachers, their transfer from one school to another, and certain other matters were centered in the Ministry of Education. In the same year the school curricula were drawn up and officially approved. The schools were run under this law up to 1936 when a new elementary school law [186] was promulgated which declares that the purpose of the elementary school is to provide primary education for the youth of Lithuania, foster their spiritual and physical growth, and teach them to love, cherish, and sacrifice themselves for Lithuania.

872 The present elementary school has six grades. The first four, obligatory for children between 7 and 13, form the first degree of study. The last two, for children 14 and 15 years old, form the second degree which is optional as yet because not enough schools are available. The increase in them began only in 1933. The elementary school subjects of instruction are: Religion taught by clergymen of the various denominations and compulsory for all children, Lithuanian as the language of instruction, arithmetic, knowledge of environment, history, geography, 872 natural history, art, manual arts, music and 186 singing, and physical training. In an ele- 191 mentary school district where the number of children of non-Lithuanian parentage exceeds

5:Masillūnas G-4, 5 (no date)1939 RB5 Lithuanians RB5

872 186 191 30, a school with a language of instruction other than Lithuanian may be established. In it Lithuanian is taught as a distinct subject from the second grade onwards, and from the third grade on instruction in environment, history, and geography is given in Lithuanian. In a school with Lithuanian as the medium, children of non-Lithuanian parentage, if their number is not less than 20, are taught their mother tongue as a separate subject.

Certificates Granted

872 874 At the end of the first and second degrees of study, the pupils are examined and granted the elementary school graduation certificate which, if from the second degree, grants the right to enter, without further examination, the first grade of a secondary school (gymnasium) or a school offering special training for a vocation. Persons who have attended no schools may earn these certificates by passing official examinations embracing the entire course of study.

875 Elementary school teachers are classified as junior, first-degree, second-degree, senior first-degree, and senior second-degree. They are trained in normal schools and pedagogical institutes. Admission to normal schools is accorded those who have completed four grades of a secondary school, and the course extends for 4 years. To the pedagogical institutes only graduates of normal schools or gymnasia are admitted and the duration of studies is 2 years. Each teacher has in charge from 30 to 60 pupils, the average being 55. The average number with which the teacher works in winter is 43, and in summer 30,

ooopletely foreign.

162 Lithuanian is spoken today by about three
191 million people, half of whom understand only their native language. Since a detailed description of the Lithuanian language area would extend considerably beyond the limits of this presentation, only the following may be said briefly on the subject: Lithuanian is the native language of the overwhelming majority of the inhabitants of the Lithuanian state. Beyond this /16/ a large section of the Lithuanian language area is found today under Polish rule (the Vilna area). Furthermore, the area of the Lithuanian language projects on the one hand into Latvia and on the other into East
[167] Prussia. Finally, there are in the United States large, close-knit Lithuanian communities which may include a total of about half a million people. In Chicago alone 70,000 Lithuanians have been counted. These people are emigrants and their descendants. Large Lithuanian colonies have also arisen in South America, especially in recent times.

197 In spite of its relatively small size we
184 find within the enclosure of the Lithuanian language area a large number of dialectal differences. The principal dialects are High Lithuanian and Low Lithuanian (Samogitian), of which the latter is related to the former in about the same way as Low German is to High German. In addition to its vocabulary, Samogitian is distinguished from High Lithuanian by its accentuation, its drawled pronunciation, and its loss of fully pronounced endings. It is divided in turn into the dialects of Raseiniai and Telšiai, which are distinguished from each other principally by transposition of the vowels of the diphthongs. In the writings of the poetess Žemaitė, Low Lithuanian stands out sharply in syntax and vocabulary.

The High Lithuanian dialect group is divided into an eastern and a western subgroup. Western High Lithuanian in turn consists of two dialects, whose border is formed approximately by

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adherents primarily among the high and low nobility. In the press of the Reformed in Kedainiai, a whole series of writings of an edifying nature were published. The Reformed, who stood primarily under the protection of Prince Radvila (Radziwill), even planned the publication of a Lithuanian Bible, which was to have been printed in Edinburgh. The undertaking had to be given up, however, because of lack of money.

The counter movement, which was supported by Prince Giedraitis (Giedroc), proceeded from Samogitia. It is also of importance for the national tide of that period in Lithuania, which first prepared the way for a native literature. Although the Union of Ljublin, in 1569, brought about the political unification of Lithuania with Poland, Lithuania retained, within the framework of the whole, her autonomy in the areas of internal administration, the army, courts, and finances. When Prince Giedraitis became Bishop of Samogitia in 1576, he took up with all his strength the attack against the reformed church, summoned the Jesuits from Riga into the country, and sought /197/ to spread Christianity through Lithuanian sermons. Large areas of Lithuania had at that time fallen back into paganism, and on the sacred mountain of Patrija even the sacred fire was rekindled. For the education of Catholic priests Prince Giedraitis founded, in 1579, the Academy of Vilna. The Catholic literature which now came into being was also promoted by the bishop. If the Protestants had been the first to publish their polemics no longer in Latin but, along with Polish, also in Lithuanian, the Catholic party now followed their example. In 1595 appeared in Vilna the catechism of the Samogitian Canon Daukša, who came from a noble family, and four years later followed his postil. If Prince Giedraitis can be considered the most active representative of that movement in the Lithuanian high nobility which fought energetically against the assimilation of

538 191 Lithuania into Poland even after the Union of Ljublin, we find in his colleague Daukša a no les energetic champion of the rights of the Lithuanian language. We do not propose here to investigate further to what extent he was influenced by Western currents--the decline of Latin as the language of the educated and the sponsoring of the native languages in the new territorial states. In any case, in the introduction to his postil, Daukša demands the same rights for Lithuanian as for Polish and Latin. He explains that he published his writings in the Lithuanian language in order to awaken in his brothers, the boyars, a love for the neglected mother tongue: "I do not censure at all the knowledge of foreign idioms, especially Polish, which has become esteemed by us, particularly since the Lithuanian-Polish union, and is practically innate in us, but I do take exception to the contempt in which our own Lithuanian is held." (1)

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1. Cf. on Daukša: E. Wolter, "N. Daukša, ein litauischer Nationalschriftsteller des 16. Jahrhunderts," Mitteilungen der Litauischen litterarischen Gesellschaft zu Tilsit, April 22, 4 /sic/.

The cultivation of a foreign language while neglecting one's own appears to Daikša unnatural and strikes him "as if the goat would like to roar like a lion, the raven sing like a nightingale, and the nightingale croak like a raven." And he says before: "Where in the world /198/ is there a people so coarse and despicable that it does not call three things its own inborn heritage: the soil of the fatherland, native customs, and language. In all centuries people spoke their own language and strove to preserve, enrich, develop, and beautify it. There is no nation so unworthy, no corner of the earth so despised, where man does not know how to

preserve his language . . . In home and family beloved and venerable customs are observed in the native language; this we learn from nature itself, for every person already receives from his mother's breast the inclination to his own language, its care and development . . .Not through the fertility of the earth, not through the extent of its properties, not through the comforts of its land, not through the strength of its cities and fortresses does a people remain alive, but above all through the protection of its language . . ."

We have here the beginning of the red thread that runs through the whole Lithuanian literature--the beginning of the fight for the rights of the mother tongue, from which later grew the revitalization of the national idea in the consciousness of the people. But there is still a long road ahead, the voice heard here is still a long one, and the process of Polonization went on. The echo which Daukša found in the country was not very loud, although the high nobility at that time showed a certain interest in Lithuanian--on the one hand, as mentioned above, from aversion for the political aspirations of Poland, on the other hand because of the apparent similarity of this language to Latin. In 1629, the Jesuit Konstantin Širvyd (Szirvyd) published the first Lithuanian grammar, and two years later a Lithuanian-Polish-Latin dictionary which went through five reprintings. Most important is the collection of sermons by this author which appeared at about the same time. For the problem of language at that time, it is characteristic that Širvyd preached to the peasants and burghers in Lithuanian, but to the nobles in Polish. In two entr'actes from the middle of the seventeenth century--/199/ insertions in school dramas, which were performed in the Jesuit college in Kražiai in Samogitia--Lithuanian also appears as a rustic tongue. (2)

2. Prof. Bezzenberger, "Der Werdegang des

538 The most important of these poems had at least to be mentioned in the present context*, for they were sooner or later translated into the Lithuanian language and in their own period were read primarily by the circles of Lithuanian boyars and high nobility. In them is mirrored all the liveliness with which, after Mickiewicz, the historical memories of the people were reawakened. And when the author of the Lithuanian national hymn began it with the words: "Lithuania, fatherland, land of our heroes, let us derive strength from our past"--we see here clearly how strongly these historical memories, which the poetry of
* the period liberated from the dust of the archives,
538 influenced the later liberation movement. Around
• 191 the middle of the nineteenth century the fear of a Lithuanian separatist movement emerged for the first time among the Polish literati. In that
[814] period, when Kossarczewski, in conjunction with German research (Schleicher), /219/ investigated the question of the scientific significance of the Lithuanian language and thereby directed the interest of wide circles to the present, the Warsaw man of letters Kaszewski wrote: "I understand the scientific investigation of the Lithuanian language, I also recognize that this language is useful for the simple people, also for the purpose of educating them in literature, but it would be utopia to wish to transform it into a language of the educated and literate, especially since Lithuania has already expressed all the nobility of its spirit and soul in the language of Mickiewicz (i.e. Polish language, V.J.)."(27)

27. Biržiška, op. cit.

To be sure, fears of this sort were still premature, for as long as the interest in Lithuania's people and history was essentially limited to the class of the nobility, which nourished

* [Poems in Polish on Lithuanian historical themes--Archpt]

191 the language out of dilettantism or a romantic attitude, Lithuanian-Polish unity remained an inseperable article of faith--in his song on the uprising of 1830 Valančius was still able to name Samogitians and Poles in one breath ("For already are coming real Poles, Samogitians under the lord of Gelgadas," Palangos Juzė, p. 43.). The compromise formula still applied which had become the slogan of the Lithuanian nobility and outlines the peculiar relationships of the two peoples: "Sum gente lituanus, natione polonus" ["I am a Lithuanian by race, a Pole by nationality"]. The Lithuanian language also, in spite of all preparatory work, still resembled that wild foundling of which Bezzenberger speaks, and still had found no entrance into the palaces of high literature. (28)

28. In the introduction to the second edition of the Polish grammar by the Suvalkijan clergyman Totoraitis, who has done a great deal in the field of popular education, the publisher writes: "With all the beauty of the Lithuanian language, one cannot speak and write in it about so many things as in Polish." Then follows the warning: "Do not forget your beloved native language nor be ashamed of it, as many of you are, who almost will not admit that you are able to speak Lithuanian; and guard with your whole heart the Lithuanian language in which you find a very valuable treasure; that is, a fine knowledge and all sorts of useful information." (1861) Biržiška, op. cit., p. 105.

But the final separation of Lithuanian literature from Polish was already in preparation, and, although at first still in the stiff and unaccustomed clothing of awkward expressions and

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538 formulations, the Lithuanian language entered a
814 land which had until now been closed to it: in
the year 1845 Simon Daukantas (1793-1864) pub-
[191] lished his voluminous work on the life of the
ancient Lithuanians and Samogitians. The son of
a Samogitian forester, Daukantas received his
education at the schools of Kretinga and Kalvarija,
at the gymnasium in Vilna, and finally at the uni-
versity there /220/ (1811-1821), which also had a
decisive influence on his life. Long years of
study of the archives in Königsberg and Riga as
well as a 15-year stay in St. Petersburg, where he
occupied himself in detailed study of the so-
called "Lithuanian prosody," gave him the material
for his work, which we can best describe as a
"cultural history of ancient Lithuania." Daukantas
gives in this work a plastic image of ancient Lith-
uanian folk life. The life of the farmers, their
customs and habits, their religious festivals and
celebrations, receive as detailed a presentation
as the governmental organization, army, courts,
warfare, monetary system, and commerce of the old
period. The work closes with the year 1569. So
strongly is Daukantas still under the influence of
the romantic current of the period, and, not un-
like Norbutt, so filled with the desire to stress
the uniqueness of his people that his work--al-
though the author fulfilled all the prerequisites
of scientific procedure--cannot be regarded as a
purely scientific accomplishment. For this reason
it often had to undergo sever criticism even during
the life of the author. At times Daukantas rises
to poetic heights, for example when he describes
the mysterious forests of pagan Lithuania. In the
70's and 80's, when the Lithuanian movement grew
stronger, his work made a deep impression on the
youth. He laid the foundation for the romantic
* glorification of the past which was characteristic
538 of the "Aušra period." Daukantas was not only a
814 historian. He also recognized the pressing need